

695. f1
5
A
Fast S E R M O N

Preach'd at

H A C K N E T,

Novemb. the 3^d. 1714.

*Upon Account of the present
Mortality of the Cattle.*

By J. B A T E S, M. A.



L O N D O N:

Printed for M. Lawrence, at the *Angel* in the *Poultry*, and
S. Cliffe, at the *Bible* and *Three Crowns* near *Mercers-
Chapel*, in *Cheapside*, 1714.

Price Three-pence.

JONAH IV. II.

— *And also much Cattle.*

IF you read the whole Verse and the foregoing, you'll see the Sense of these Words, and their Aptitude to afford us Matter of Instruction and Discourse at this Time, when we are seeking GOD solemnly by Fasting and Prayer to avert his destructive Hand from our Cattle. *Then said the LORD, Thou hast had pity on the Gourd, for the which thou hast not laboured, neither madest it to grow, which came up in a Night, and perished in a Night: And should not I spare Nineveh that great City, wherein are more than sixscore thousand Persons, that cannot discern between their right Hand and their left Hand, and also much Cattle.* These two Verses contain GOD's Argument with *Jonah* to convince him, or his condescending Excuse to him, that He might well take Pity on and spare *Nineveh*, since he, *i. e.* this *Jonah*, had Pity on and grieved for a Mushroom Herb, which grew up in one Night without his Care and Labour, and perished as suddenly. *Nineveh*, saith God to *Jonah*, hath an hundred and twenty thousand in it, which are not arriv'd at Discretion to know Good from Evil, no nor so much as their Right Hand from their Left, whose Case is truly pitiable: *And it hath also much Cattel.* These (intimateth GOD) are more in number than one Gourd: These cost me more Labour than thy Gourd did thee, which indeed cost thee none at all: These are of a more durable and valuable Nature than a Gourd: These have Sense, and must die with afflicting Pangs and Torment, if I give 'em up to be destroy'd; but a Gourd hath no Sense, it can feel no Pain. And shall not I spare this City which containeth all these pitiable Creatures, and take Pity on it and them? You may observe easily from hence, That GOD look'd upon the Cattle of *Nineveh*, and reckoned them among the Objects of his Pity, as well as the Children of *Nineveh*, and that He declared his Aver-sion to cut off and destroy, by his desolating Judgments, one as well as the other. GOD delighteth not in the Destruction of his Brute-Creatures in a City or Country, no more than in the Destruction of his Rational ones; but is glad to spare and preserve both, even after He hath threatned by his Word, or Pro-

vidences to destroy them, if He findeth the People of such a City penitent, humble and earnest with him in Prayer, to turn away from his fierce Anger against them.

BUT in order to see the Sense of these Words more fully, which dependeth upon their Connexion with the foregoing Parts of this Prophecy, and to lay a clearer and firmer Foundation for Discourse aptly to our present Circumstances upon them, it is necessary to look yet farther back into this Prophecy; wherein we have an Account of this City *Nineveh*, of GOD's dreadful Message to it, of this Prophet's Behaviour in delivering thereof, and of GOD's Reconciliation to it, and Resolution of sparing it, and shewing it Mercy.

THIS City *Nineveh*, is called *that great City*, by way of Emphasis, *Chap. i. 2.* It was a City of *Adiabene*, the noblest Tract of *Affyria*, and a very great City, one much greater than *Babylon* *, in its Day. Ancient Historians and Geographers tell us, that it was sixty Miles in Compass, that its Walls were an hundred Foot high, and were adorn'd and fortify'd with an hundred and fifty Towers, each of which were two hundred Foot high. They tell us, That an hundred and forty Myriads, or ten thousands of Men, *i. e.* near a million and an half, were employ'd in building these Walls and their Fortifications; and that they were so broad, that three of the Chariots of that Age might drive a-breast upon the Tops of them. This City was very large, as appeareth from the Words of this Prophet, *Chap. iii. 3.* Now *Niveveh* was an exceeding great City of three Days Journey, *i. e.* in the Circuit and Compass of it. It was very Populous, as appeareth from the number of Infants in it, sixscore thousand; which if reckon'd but one fifth part of the Souls therein, as they are by some, the number of its Inhabitants would arise to six hundred thousand. It is probable, that the Magnificence and Fame of this City, and its Commerce drew many besides the Neighbouring People of *Affyria*, to come and reside in it, and increase its People, till they became like Locusts for Multitude, as the Prophet *Nabum* speaks, *Chap. iii. 15. †*

THE Place where this City stood, cannot be exactly told at this Day; nor could it many Ages ago: But Geographers agree, that it stood on the East-side of the River *Tigris*, not far from the River *Lycus*, which runneth into the *Tygris* *; tho'

on

* Strab. Lib. XVI. † See Bochart. Phaleg. Lib. IV. Cap. xx.

* See Cellar. notit. orb. Antiq. lib. 3. cap. 17.

on which side of this latter River it stood, they are in Dispute. † THIS City was a very wicked City, as you read, *Ch. i. 2.* Its Peoples Wickedness came up before GOD, and provok'd Him to destroy it. This is the Disgrace of Great and Royal Cities oft-times, they are full of Pride, Luxury, Lasciviousness, Oppression, Violence, and such-like Excesses and Abominations, which provoke GOD to visit them with his Desolating Judgments. And this was the Case of this City: But GOD was so merciful to it, and to its King and People, and its very Cattle, as to send a Prophet from among his own People the *Jews*, even this Prophet *Jonah*, to it, to Cry against it, and give it fair Warning, That Judgments were coming, such Judgments as would make a full End of it: And this GOD did, to draw it to Repentance, and to make way for his sparing it, as the Event shewed.

BUT this Prophet being fearful of going upon such an Errand, to so great a City, and disputing the completion of this so severe a Declaration of GOD, which he was to publish to it, as he himself confessed afterwards, *Chap. iv. 2.* rose up and went quite another way; to *Tarshish*, a City in *Cilicia**, instead of going to it. And you read, how remarkably GOD met with him in his Providence, and punish'd him for his Disobedience; and yet how wonderfully He preserv'd him from Death and Destruction, when incompass'd with Danger, *Chap. i. 2.*

IF you look forward to the Third Chapter, you'll find, this Prophet, after he had disobeyed GOD's Call to go to this City *Nineveh* and warn it, once, and had suffered for his Disobedience, and had been most Miraculously delivered from his Sufferings and Dangers, receiveth a Second Call to go thither, which he obeyed, *v. 3, 4.* *Jonah arose and went unto Nineveh, according to the Word of the Lord.*—And *Jonah began to enter into the City a Day's Journey, and he cried and said, Yet Forty Days and Nineveh shall be overthrown.* An awakening Message truly! but yet what many Sinners would have made a Mock of, as delivered from one single and plain Prophet. But both the King and People of *Nineveh* received it aright, and proclaimed a most strict and universal Fast, and called to fervent Prayer and Repentance, in hope that GOD would reverse the Sentence, and not utterly destroy their City, as he had threatned by this His Prophet. *Who can tell say they, v. 9. If God will*

turn

† See *Boch. I. ibid.* * See *Joseph. Antiq. Lib. i cap. 11.* and *Calv. in Psal. 48. 7.*

turn and repent, and turn away from His fierce Anger, that we perish not. They expressed some Faith and Hope, but it was not expressed and exercised without great Strugglings with Diffidence and Fear. However, this their Faith, with the Works of Piety and Repentance, the Fruits of it, was acceptable to GOD, and He was pleased graciously to spare them, their City, their Cattle, and all that belonged to them, in it, v. 10. And GOD saw their Works, that they turned from their Evil Way, and GOD repented of the Evil that he had said he would do unto them, and he did it not. The Faith and penitent Behaviour of these Ninevites may justly be wondered at; so great Faith was not always found in Israel, which had so many Promises to excite it. This some have said for it, (*viz.*) That the Spirit of GOD, the Fountain and Exciter of all Good, wrought upon these Ninevites and their King, the Posterity of Assur, the Son of Sem, who tho' they were without the visible Pale of the Church, held as yet firmly, that there was but One GOD only; and this Spirit gave Life and Efficacy to the Traditional Knowledge still retained amongst 'em, That GOD was very Merciful; and together with the Terror of their present Circumstances, now set before 'em by *Jonah*, awakened all the Common Notions writ upon their Minds, concerning the Nature and Perfections of GOD, and stirred them up, according to the Light and Direction of these, to implore His Mercy, and seek Pardon from Him. *

WHETHER the Ninevites were moved to Fasting, Humiliation and Prayer, this way, or by some pious Exhortations and Instructions which *Jonah* might mix with his dreadful Denunciations, or, by both, I shall not determine: But a most strict and solemn Fast, as ever we read of, they kept. Their King, as a good Example to the People, descended from his Throne, put off his Royal Garments, put on Sackcloth and lay upon the Ground: His Nobles followed his Example, and all the People: A strict Proclamation was issued forth, forbidding Food, or so much as Water to be given to their little Ones, and to their very Beasts. You may judge now, how the City and Streets of Nineveh sounded with the Crying of Infants, the Neighing of Horses, the lowing of Oxen, the bleating of Sheep, &c. together with the loud Cries and Prayers of its People

* Vid. Pet. Baronis Prælect in *ver.* 5 6, 7, 8, 9.

People to Heaven for Mercy. And all these Mortifications and Prayers were appointed by its King, as an humble Declaration and Confession, that this his City, and all that were in it and belonged to it, deserved the greatest Punishments from GOD; and as a Way and Means to obtain His Mercy; for the obtaining of which they were successful.

BUT now, look into the Fourth Chapter of this Book, and you'll see the Infirmary of our Prophet. He was displeased, that the Destruction he had predicted, was not likely to be inflicted; that his Words had so wrought upon these *Ninevites*, that GOD was likely to glorifie his Mercy, not his Justice, v. 1. *But it displeased Jonah exceedingly, i. e. the good Conduct of the King and People of Nineveh, and the appearances of GOD's Mercy discoverable from it, did; and he was very Angry.* Now, saith *Jonah*, within himself, I shall be reckoned a false Prophet, and my Authority will be nulled. Now, what I thought from the first, viz. That GOD was so merciful, that He would not destroy this City, will come to pass, and I shall be accounted a Liar. And it is said, he prayed unto GOD in this his Anger, v. 2. And he concludeth his Prayer with these Words of Rashness and Indignation, because *Nineveh* was not likely to be destroyed, Now, O Lord, take, I beseech Thee, my Life from me; for it is better for me to die, than to live, v. 3.

WELL, GOD bears with his weak and foolish Temper, and leaveth him for a while to consider, whether he did well to suffer himself to be transported so far, as to wish to die presently, for such a disappointment as his not seeing *Nineveh* destroyed, was likely to be; a Matter which he should have rejoiced in, and not have grieved at. Upon which, *Jonah* went out of the City, and sat on the East-side of it, and made himself a Booth, wherein to wait, till he knew assuredly, what would become of it, and whether GOD would destroy it, according to His terrible Message and Prediction; or save it, as a return to its Faith, Fasting, Repentance and Prayers?

AND now it was, that GOD laid a wise Design to stop this Prophet's Mouth, from murmuring at the Mercy which he designed to shew towards this Penitent City and its Inhabitants. GOD used *Jonah* and instructed him, like as a Father doth a pettish and weak Child, that must have its own Will and what it is set upon, whatever Damage it may create to the rest of the Family. He prepareth a Gourd, an Herb of tall growth and thick and shady Leaves, and causeth it to grow up, and

and run over *Jonah's* Booth in the Night Time, which sheltered him from the scorching heat of the Sun the following Day ; and this delivered him from his Grief, or moderated it ; and the Prospect of its future shelter and convenience, made him exceeding glad of it. Little Things please pettish weak and childish Spirits. But then, GOD to try him a-new and instruct him, prepared a VVorm, which when the Morning of the next Day rose, smote this his beloved Gourd that it withered : And GOD, at the same Time prepared a vehement East-Wind, and this with the heat of the Sun, beat upon the naked and exposed Head of *Jonah*, so that he fainted : And this sudden Change in the Temperature of the Air made him the more sensible of the loss of his Gourd, and very sorrowful for it. And the Consequence of this was, *Jonah* fell into a Pettish fit again, and wished to die, because he had lost his Gourd, and was disappointed of the convenience he had promised himself from it, the remaining part of the Fourty Days ; till the End of which he waited to see *Nineveh* destroyed. And now GOD came to try *Jonah*, and to give him Occasion to discover his Infirmary yet more palpably, than he had hitherto done, and to take Advantage from thence to justify his own Mercy in saving penitent *Nineveh*, and to stop *Jonah's* Mouth from muttering one Tittle more against it. *Jonah*, saith GOD, v. 9. *Dost thou well to be Angry for the Gourd ? He said, I do well to be angry even unto Death.* Men in a Passion, often speak very unadvisedly ; and so poor *Jonah* now did. But GOD bare with his Infirmary, and only took Advantage from it, as I have said, to justify his own Mercy and Pity towards these penitent Gentiles of *Nineveh*, against his Murmurings. *Then said the Lord, Thou hast had Pity on the Gourd, and didst grieve at its perishing, for the which thou hast not laboured, which came up in a Night, and which perished in a Night. And should not I spare Nineveh that great City, &c. v. 10, 11.*

OBSERVE these Words of v. 11. and you'll see strength of Argument in almost every Word of it. *And should not I spare ?* If thou, *Jonah*, hast Pity and Affection to spare and preserve, in thee ; should not I, the Great and all Perfect GOD, have such a Temper and Spirit prevailing in me, much more ? *And should not I spare Nineveh ?* A City and Society of People which I have Formed and Created, no less than those of *Jerusalem*, or of any other City in thy Country, which thou *Jonah*, would be much concerned for, if they were likely to perish utterly ;

terly; tho' thou art not concerned for the Souls in this City. Again, *should not I spare Nineveh, that great City?* One that hath been so long a growing to its height of Glory; one that is filled with so many People, and praying penitent People too, now; one that taketh up so large a Portion of my Earth, which would be render'd desolate and mournful without it. Again, *should not I spare Nineveh, that great City, wherein are more than Six-score Thousand Persons that cannot discern betwixt their right Hand and their left Hand!* What! transported and weak *Jonah*, thinkest thou, that I have no Consideration of, nor Commiseration for those in the most pitiable Circumstances and Cases? No regard for Innocents? Not so much Aversion to see the Destruction of Creatures formed after mine own Image, and which I am a Father to, by Nature, as thou hast for a silly Mushroom-weed, a Gourd? What, again, *should I not spare Nineveh, that great City*, on another Account, on the Account of many other Creatures of Mine that are in it, and belong to it, Cattle? These, tho' they are of less consideration than the Infants and Idiots of *Nineveh*, yet are the Objects of my Pity, the Care of my Providence, the Ornaments of my World, the useful Supports and Comforts of my Rational and more Noble Creatures like thy self. Shall I not spare these Creatures, and have pity for them, that have their Capacities and delightful Perfections? That have Sense to feel the Misery and Pain of utter Desolation and an Universal Destruction, and that have no Way, by and in themselves offended Me, or broke my Laws? Shall I not spare and pity these, that are far more Noble than thy mean and common VVeed of a Gourd, which is good for nothing, compared with them? and yet thou hast loved it, and pitied it, and grieved to see it destroyed.

NOW from the Words of my Text, and their Connexion with the foregoing Parts of this Prophecy, you may observe these Four Things, which I shall Discourse upon.

I. THAT GOD hath Mercy and Pity for Cattle, and loveth to spare them, and is averse to the cutting them off, by his wasting and destructive Judgments.

II. THAT when GOD cutteth off the Cattle of a City, Kingdom or People, by such Judgments, it is for the Sins of such a City, Community and People, who are the Owners and Proprietors of 'em, and to whose Use and Necessities they serve.

III. THAT

III. THAT Fasting, Prayer and turning from Sin unto GOD, is the effectual Way to avert GOD's Judgments, which threaten to destroy the Cattle of a City or Kingdom, as well as the Men and Infants thereof.

IV. THAT when the People of a City, Community or Kingdom, observe not this Way and Method of GOD's Institution, and his enlightened and awakened Peoples Practice, to avert his Judgments, the Consequence may be, GOD will not stop at the Destruction of the Cattle, but will proceed in his Wrath to that height, as to destroy the Men and Cattle of such a rebellious and obstinate City, Community or Kingdom, both together.

(1.) WE may observe from the Text and its Connexion, &c. That God hath Mercy and Pity for Cattle; that he loveth to spare them, and is averse to the cutting of them off by any of his wasting and destructive Judgments. He had Mercy and Pity for those of *Nineveh*; and they were no peculiar Favou-rites, no more than those of *Babylon*, *Jerusalem*, or of any other City, Holy, or Profane, then flourishing: Therefore God hath Mercy and Pity for all Cattle, and is averse to cut off the Herds and Flocks of them from their Stalls and Folds.

THIS Truth is plain from both Scripture and Reason.

I. IT is plain from Scripture. See *Gen. 6.19.* *And of every living Thing, saith God to Noah, of all Flesh, two of every sort, shalt thou bring into the Ark, to keep them alive with thee.* Chap. viii.

1. It is said, *God remembered Noah and every living Thing, and all the Cattle that were with him in the Ark and God made a Wind to pass over the Earth, and the Waters asswaged.* Afterwards we find God speaking thus Chap. ix. 9, 10. *And I, behold I, establish my Covenant with you, and with your Seed after you, and with every living Creature that is with you, of the Fowl, of the Cattle, and of every Beast of the Earth with you, from all that go out of the Ark, to every Beast of the Earth. And I will establish my Covenant with you, neither shall all Flesh be cut off any more by the Waters of a Flood.* You see God here extending his Mercy, and preserving Care expressly to Cattle, as well as Men, and declaring His Affection to preserve both. It is said, *Psal. cxlv. 9. The Lord is good unto all, and His Tender Mercies are over all His Works.* God gave Charge in the Fourth Commandment, That

That the Cattle should do no manner of Work on the Seventh Day, for this End, that they might have Rest and Refreshment as well as his People, and be preserved. God gave it in charge to his People, *Deut. xxii. 4.* That they should not any of them see their Brother's Ass, or his Ox fall down by the way, and hide themselves from them, but should surely help him to lift them up again. And God gave this in Charge, not only as a Work of Charity towards their Neighbour himself, but as a Work of Pity towards his Oppressed Beast. God commanded for the Comfort of Oxen, *Deut. xxv. 4.* That his People should not muzzle the Mouths of them, when they trod out the Corn; it being their Custom to thresh it, or separate it from the Ear by the treading of such Beasts. The Apostle quoting this place of Scripture, to shew the reasonableness of giving a Maintenance to the Ministers of the Gospel, *1 Cor. ix. 9.* hath these Words, *Doth God take care for Oxen?* By which, if you read the Context, you'll see, he doth not deny, but assert, that God careth for these Beasts. God careth for them absolutely, tho' not comparatively. His faithful Ministers that labour in his Church, are the Objects of his greater Care. The Apostle fetcheth an Argument from the Care which God had appointed to be taken of the Oxen which trod out the Corn, to prove that the Ministers of the Gospel should be cared for, and comfortably maintained by the Flocks among whom they laboured; an Argument *a Minori ad majus*. If Men are required to encourage and take Care of their labouring Brutes, they are much more required to encourage their labouring Ministers.

II. THIS Truth is plain from Reason, as well as Scripture.

I. GOD created the Cattle. He is their Maker; and therefore He loveth them, delighteth to have them spared, and is averse to the Destruction of them by his Plagues. No Worker or Artist is to be found, that loveth not his own Works, nor would have 'em spar'd, but such an One as worketh, either weakly and bunglingly, or wickedly: And neither of these Blemishes can be fix'd upon GOD, the Maker of the Beasts of the Earth, as well as of Men. He worketh not weakly, *Psal. civ. 24.* O Lord, saith the Psalmist there, *how manifold are thy Works! in Wisdom hast thou made them all.* He worketh not wickedly: Is there Unrighteousness with God? saith the Apostle, *Rom. ix. 14.* God forbid. God was guilty of neither of these Faults when He

made the Beasts on the fifth Day, (*Gen. i. 24*) and therefore He loveth them, and is inclin'd to spare 'em, and would not cut them off in Judgment and Rebuke.

2. GOD hath always made Provision for Cattle, and car'd for their Preservation, from their first Creation; and therefore He loveth them, and would not have them cut off by Multitudes with destructive Distempers, &c. from the goodness of his Nature, *Gen. i. 30. And to every Beast of the Earth, &c. I have given every green Herb for Meat. Psal. civ. 14. He causeth the Grass to grow for the Cattel, and Herbs for the Service of Man; that He may bring forth Food out of the Earth.* Not so much as one Sparrow, two of which are sold for a Farthing, falleth on the Ground, *i. e.* dieth, without your Father saith our Lord, *Matth. x. 29.* much less whole Herds of Oxen and Cows. Now, doth GOD constantly provide for, maintain and exercise a watchful Providence over what He doth not love? over Creatures which He careth not for, nor valueth it, whether they live or die? Is this the Manner of weak Men? much more is it a way and manner of Conduct becoming the All-wise GOD?

3. THE Cattle are God's Property: And Property in what is of Use and worth preserving, draws forth Love and Care to keep it, and begetteth Aversion to lose and destroy it, as we well know. Cattle, I say, are God's Property, which He claimeth, and which he expecteth to have acknowledg'd as such by us, whenever we share with Him in any Number of them, *Psal. l. 10. For every Beast of the Field is mine, and the Cattel upon a thousand Hills. Gen. xxiv. 35. And the Lord hath blessed my Master greatly, and he is become great; and He hath given him Flocks and Herds, saith Abraham's Servant, religiously and dutifully acknowledging God's Goodness, in bestowing Gifts of Cattle upon his Master Abraham.* God loveth Cattle as they are his Property and Goods, and delighteth to preserve them as such, and to have his Goodness and Kindness acknowledged in the Gift and Use of them, when He bestows them. If *Jonah* lov'd his Mushroom Gourd, and griev'd to see it destroy'd, which he had but lent him from God, for a little Time; may not God love his longer-liv'd sensitive Creatures, and grieve to destroy them?

4. THE Cattle have an Excellency and Perfection of Nature, above many other Creatures, which it is God's Concern

to preserve; tho' they are far inferiour to Angels and Men, God's Noblest Creatures. They have Life, Perception and Sagacity, which the Plants have not. They know what is hurtful to 'em, and what is good and wholestome for 'em in general, and can choofe and retule. They have a Sense and Sagacity to fore-see Rain, Thunder and stormy Weather, as *Elihu* tells us, *Job xxxvi. 33. The Cattle also (sheweth) concerning the Vapour.* The Cattle have a docible Temper to render 'em useful to Man; and a friendly Temper to render 'em delightful to him, *Isa. i. 3. The Ox knoweth his Owner, and the Ass his Master's Crib, &c.* They are profitable by their Strength, Labour, Flesh, &c. *Much Increase, saith Solomon, Prov. xiv. 4. is by the Strength of the Ox.* Now, can we think, that our God, who gave Cattle all their Capacities, Powers, and this Usefulness to others his more noble Creatures, doth not delight in their Preservation? Is not unwilling that they should be cut off by Multitudes, with destructive and infectious Diseases? If *Job* lov'd, and thought he did well to be griev'd at the perishing of a silly Vegetive, an Herb a Thing not worthy to be call'd a Plant, strictly speaking, a Gourd, which he would have spar'd; may we not allow a GOD, who is all Love and Kindness to his Creatures to have an Aversion to destroy far nobler Productions of his Wisdom and Power; Creatures endow'd with Sense and Sagacity, and other useful Powers and Qualities?

5. CATTLE again, are the Stock and Ornature of God's VWorld, the Creatures for which Multitudes of Herbs, Plants, and much Grain is produc'd and grows up out of the Earth. Even in many Countries and Tracts of Land, which have not been inhabited by Men, or but very sparingly, it hath pleased God to multiply and preserve Cattle; that the Earth might not bring forth in vain, nor the Face of it be quite void and empty of Creatures. God delighteth not to have his VWorld look desolate; his Mountains and Valleys void of Herds and Flocks; Rain and fruitful Seasons, with the Productions of Nature arising from them, quite useless to Creatures they were appointed from the Beginning of all Things to serve: And therefore, He hath a Love and Care for the Propagation and Preservation of Cattle, and delighteth not to cut 'em off by infectious, destructive and spreading Diseases.

6. CATTLE in their several Species or Kinds, are one Step or Degree in the Scale of Perfection, evident in God's Works of Creation here on Earth. There are Creatures, as we see, if we look upon the Works of God's Hands around us; some of which are inanimate, as the Stones and Clods of Earth; others of which have a Vegetative Life merely, as the Grass, and Plants; others which have a Sensitive Life, as the Beasts; and others that have a Rational one, as Men. Now, considering the beautiful Gradation, from Creatures that are less perfect, to such as are more so in God's Works; and considering the necessary Dependence that these several Kinds of Creatures he hath made, have one upon another, we cannot take Liberty once to think, that God taketh the least Pleasure in sending his dreadful and destructive Judgments to diminish any of them, and to render their Number disproportionate to the Number and Necessities of the rest.

7. CATTLE are Mens Subjects, those which God set him as King over, from the beginning of the World, *Gen. i. 26. And God said, Let us make Man in our own Image, after our Likeness, and let them have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over the Cattle.* Now can any think, that God can have any Love to the Honour, Comfort and Preservation of Man, the Prince, if he hath not at the same Time Affection and Good-will to preserve his Subjects, and encrease them?

8. CATTLE again, are Creatures capable of Pleasure and Pain; yea, and exquisite Pain too, as our Eyes see by their Sweats, Groans, Frothing, Difficulties of Respiration, Agonies, and such like Signs of Anguish, which render 'em Objects of Pity. And can we think, that their God who made 'em such Objects of Pity, hath no Pity for 'em, no Love to relieve and spare 'em, in his own Nature? If we think otherwise, what must we say, or think of God, but that his Pity is less perfect, and his Bowels are less tender, than ours? God is greater and better than Man, than the most Righteous and Pious of Men: and *a Righteous Man, saith Solomon, regardeth the Life of his Beast, Prov. xii. 10.*

NOW these Reasons shew, That God of his own excellent and good Nature, inclineth, and is propense to Mercy and Pity towards Cattle, and would spare them, and not cut them off by Pestilential Diseases, &c.

II. WE

II. WE may observe from the Text and its Connexion, with the foregoing Parts of this Prophecy, That when God cutteth off the Cattle of a City, Kingdom, or People, by his wasting Judgments, He doth it, as being provoked to Anger by the Sins of such a City or People, who are the Owners and Proprietors of them, and to whose Use and Necessities they serve.

HAD God destroyed the Cattle of *Nineveh*, as he threatened and resolved to do, had not the *Ninevites* repented, it no doubt would have been an Instance and Evidence of his Anger and Fury against them, for their Sins. The Sins of the People of *Nineveh* might, and would have been read, by all Beholders, in the dead Carcasses of their Cattle.

GOD destroyed the Cattle of the Old World, thro' Anger at the Inhabitants of it: And every Beast that *Noah* saw swimming upon the Surface of the Flood, as well as every Corps of a Man, preached to him this Truth, That God was angry with, and did now avenge himself of the heinous Transgressors of that World, by making a thorough Destruction. God destroyed the Cattle of *Sodom*, as being provoked to Wrath by the *Sodomites*, their Owners and Masters. God destroyed the Cattle of *Egypt*, as being provoked by *Pharaoh's* hardness of Heart, and by his, and his Peoples Oppression of *Israel*, and aversion to let them go away free. *Exod. ix. 2, 3. If thou refuse to let them go, and with-hold them still, Behold, the Hand of the Lord is upon thy Cattle, which is in the Field, upon the Horses, upon the Asses, upon the Camels, upon the Oxen, and upon the Sheep: There shall be a very great Murrain.* And so it prov'd. God afterwards destroyed more of their Cattle by Lightning, Thunder and otherways, for the same Reason, as you read, *v. 25. and Chap. xii. 29.*

CATTLE suffer commonly for their Owners Sins: When I speak of the Sins of their Owners, I mean the Sins of the Cities and Communities that reap the Benefit of them, and serve themselves of them; not the Sins only of their immediate Proprietors. Their immediate Proprietors may be no worse, no more provoking to God, than others; no, nor so much, oftentimes. Their Case in and about wicked Cities and Countries, may be like that of *Lot* in *Sodom*; They may fare ill thro' their living among bad and provoking Neighbours, and lose their All, their whole Stock of Goods, by the Judgments
which

which GOD inflicteth for their Provocation, as *righteous Lot* did.

INDEED, sometimes Cattle have suffer'd and been cut off, for the Sins of their immediate Owners or Proprietors, and may sometimes be so still, in the just Providence of God, which hath many Ways to punish Sinners. *Achan's Cattle* were ston'd to Death and burn'd, according to the Command of the Lord, and the Sentence of *J. Joshua*, *Jos. vii. 24, &c.* It was God's Command, That the Cattle of the Children of *Belial*, who attempted to draw away the People of *Israel* to serve other Gods, and those of all such as were drawn away by them, should be cut off, with their Persons and other Possessions, *Deut. xiii. 12, &c.* You'll find, that the Temporal Curses which God denounceth against the Wicked, and the Temporal Judgments which He inflicteth upon them, reacheth their Cattle; as well as the Blessings which He promiseth to the Righteous, reach *&c.* The *Psalmist* making his Observations upon God's Judgments and Mercies, *Psal. cvii. 38, 39.* speaks thus, *He bleisseth them also, so that they are multiplied greatly, and suffereth not their Cattle to decrease.* Again, *They are minished and brought low through Oppression, Affliction and Sorrow.*

CATTLE sometimes have suffer'd, and sometimes may still suffer, for the Sins of their immediate Owners: But they are generally cut off by GOD's Judgments, for the Sins of the Cities, Countries and Kingdoms, to the Support and Maintenance of which they serve. The Cattle of *Egypt*, as you have heard, were cut off for the Sins of the People of that Country. The Cattle of *Jericho*, were cut off by the Sword, for the same Reason, *Jos. vi. 21.* Those of *Amalek* were commanded to be cut off, for the same Reason still. The Flocks and Herds of the *Jews* were many a Time consum'd and cut off by Drought, by the Ravages of Enemies, *&c.* for their Sins, as you may read in the Historical and Prophetical Writings of the *Old Testament.* *Moses*, among the rest of the Curses, which he threatneth the People withall, upon their disobeying God's Commandments, tells them, *They should be cursed in the Fruit of their Land, in the increase of their Kine, and in the Flocks of their Sheep, Deut. xxviii. 15, 16.* There are Instances indeed, of Cattle taken away, and cut off from their Owners, at least, for Trial Sake, to prove their Sincerity of Heart towards God, and their steady Adherence to his Cause. The Cattle of *Job* were taken away from him, or cut off by some Disaster, for this Reason,

Reason, *Job* xiii. 14, &c. The Primitive Christians were spoil'd of their Goods, which Word includes Cattle, and every other Support of Life, for the same Reason, *Heb.* x. 34. The Protestants of *Stiria, Carinthia, Austria, Bohemia*, and other Countries, were spoil'd, and depriv'd of their Cattle, and all their other Possessions, in the last Century, for the same Reason, as the lamentable Relations of the Grievances of those Countries, Printed in *England, An.* 1620. and the Histories of 'em, shew. GOD may, I say, permit Ravaging and Cruel Enemies, to cut off the Cattle of his People and purest Worshipers from their Stalls, for Trial Sake, and to raise up more of Faithful Wirnesses to his Truth and Cause, &c. as well as for their Sins and Offences. *Job*, whom I have mention'd, was one of the best of Men. These Protestants, I have mention'd, and their Churches, had numbers of Testimonies from the greatest Divines of other Reformed Countries and Churches, That they were the Purest, and the Glory of the Reformation; and yet God permitted them to be spoil'd and rob'd, and made almost utterly desolate. But generally, when Cattle are cut off from their Owners, and cut off by infectious Distempers, which are the Strokes of God's immediate Hand, they are cut off for the Sins of the Kingdoms, or People, to which they belong'd, or which should reap the Benefit of them. As Subjects often suffer for the Sins and Follies of their Princes: So Cattle suffer for the Sins of Men. The Herds are cut off from the Stalls in one Country and another, which we hear of, and now in this Country of ours; because Men walk contrary to God and his Gospel; because Men are forgetful of God and his Mercies, publick and private; because Men are intemperare, proud, filthy, profane and persecuting in their Spirits. We Men, the nobler Creatures sin, and the Beasts, the inferiour ones, suffer for it. God smiteth us with a Plague in them, and spareth us, as yet, in our own Persons. The Cattle are miserable Creatures, and die almost in whole Flocks, because they have wicked Masters. Alas! poor Oxen, Cows, what have they done? They have not provok'd God, they cannot sin against Him; God is not angry with them, in themselves; but as they are related to us, and our Property. God delighteth not in destroying and afflicting poor Brates; He is concern'd for their Preservation. It is his wonted Work, and his Glory, to preserve not only Men, but Beasts; and 'tis his strange Work to destroy them, and what is forced as it were from Him, lest He should strike harder,

nearer, and more home Stroaks upon us. God delighteth not in making the Fields and Mountains void of Cattle and desolate; He taketh Pleasure in the contrary, in covering them with Flocks and Herds: But He is mov'd, for the Honour of his Holiness and Justice, to do these hard Things, that thereby He may punish his Hypocritical and Deceitful People, See *Jer. ix. 8, 9, 10,*

III. WE may observe from the Text and its Connexion, that Fasting, Prayer, and Returning to God by true Repentance, is the effectual Way to avert God's Judgments, which threaten to destroy the Cattle of a City, Community, or Kingdom, as well as the Men thereof.

BOTH the People and Cattle of *Nineveh*, were a going to be destroy'd, within forty Days; and publick and solemn Fasting and Humiliation, and fervent Cries and Prayers, put up in Faith and Hope of God's Mercy, and a general Repentance and Reformation, stopped God's Hand, and mov'd Him to Compassion; as you read, *Chap. iii. 6, 7, 8, 9, 10.* God is always inclin'd, by the Goodness of his own Nature, to shew Mercy to both Man and Beast, and glad to see Cities and Nations preparing themselves to receive it, and giving Him an Opportunity with Honour to his own Holiness, to manifest it. Go, and say, *Return thou back sliding Israel*, saith God, to the Prophet *Jeremiah*, *Chap. iii. 12, 13.* and *I will not cause mine Anger to fall upon you: For I am Merciful, saith the Lord, and I will not keep Anger for ever. Only acknowledge thine Iniquity, that thou hast transgressed against the Lord thy God, &c.* I doubt it not, was our great City awaken'd and humbled, and brought to Repentance, and Reformation, and earnest Seeking of God, the present Judgment would soon be stop'd. But if we go on to do wickedly, God may strike us yet seven times more for our Sins; and we cannot tell where his Anger may end; in our Fields, Out-houses and Stalls, or in our very Bed-Chambers. To resist God, is the Way to provoke Him to strike harder: But to bend and humble ourselves for our Sins, and to meet Him in the Way of his Judgments, with Prayers and Supplications, and sincere Resolutions of Reformation, is the Way to move Him to withdraw it. *Nineveh's* Conduct, is the Way to obtain *Nineveh's* Mercy and Blessings.

TO go to GOD with Fasting, Prayer, Humiliation, and Reformation, is the accustomed Way to avert the destructive
Hand

Hand of the Almighty, from Cattle, as well as Men. *Pharaoh* call'd *Moses* and *Aaron*, when the Cattle of Egypt were smitten with Hail, Fire, &c. and said unto them. *I have sinned this Time, the Lord is Righteous, and I and my People are Wicked. Intreat the Lord, for it is enough, that there be no more mighty Thunderings and Hail: and I will let you go, and ye shall stay no longer,* *Exod. ix. 27, 28.* And this Method stop'd God's Hand; as you read, for that Time, and had stopp'd it afterwards, had that King been sincere in his Confessions and Professions. Observe *Solomon's Prayer*, 2 *Cron. vi. 28, &c.* *If there be Dearth in the Land, if Pestilence, Blasting, — Whatsoever Sore, or Sicknes there be; Then what Prayer or Supplication soever shall be made of any Man, or of all thy People Israel, when every One shall know his own Sore, and his own Grief, and shall spread forth his Hands in this House: Then hear thou from Heaven, thy Dwelling Place, and forgive, and render to every Man according unto all his Ways, whose Heart thou knowest. That they may fear thee, and walk in thy Ways so long as they live in the Land, which thou gavest unto our Fathers,* The Prophet *Joel* calleth to solemn Fasting and Prayer, upon the Account of the Misery and Destruction of the Beasts, as well as upon the Account of other Judgments, which God inflicted upon his People, *Joel i. 14, &c.* *Sanctifie ye a Fast, call a solemn Assembly, gather the Elders, and all the Inhabitants of the Land into the House of the Lord your God, and cry unto the Lord, Alas! for the Day, for the Day of the Lord is at hand, and as a Destruction from the Almighty shall it come. Is not the Meat cut off before our Eyes; yea, Joy and Gladness from the House of our God. The Seed is rotten under their Clods, — How do the Beasts groan? the Herds of Cattle are perplexed, because they have no Pasture: yea, the Flocks of Sheep are made desolate. O Lord, to thee, will I cry, &c.* Cattle are the Objects of Prayer for Relief, as well as Men. *Moses*, *Exod. xvii. 4.* cried unto the Lord for Help at *Rephidim*, when the murmuring and afflicted *Israelites* clamour'd against him, *That he had brought them out of Egypt, to kill them, and their Children, and Cattle, with Thirst.* The Saints of God have made the Increase, Health and Preservation of their Cattle, the Subject of their Prayers, *Psal. cxliv. 13, 14.* *That our Sheep may bring forth Thousands, and ten Thousands in our Streets: That our Oxen may be strong to labour; that there be no breaking in, i. e. upon them by Enemies, Diseases, &c. nor going out, or scattering and diminishing of them; That there be no complaining in our Streets, i. e. because of such Evils as these happening to*

our Cattle, which must cause Affliction and Distress to their immediate Owners, and to the whole Nation, not excluding the King himself, who is serv'd by the Field, *Ecc. v. 9.* I say it again, If these Methods, appointed of GOD, and practis'd by his Saints, of Fasting, Prayer, Humiliation, and Reformation, were but used, we might upon the best Grounds hope, that GOD would shew Mercy to this Kingdom, and stop the infectious Distemper, which He hath permitted to go forth and empty our Fields and Stalls; the Distemper which this Neighbourhood hath felt the Effects of, and still feels so severely. The LORD look upon the Behaviour of the few of his People, that apply to Him for the averting of his Judgments, in this approv'd Way, and spare the Cattle of this Kingdom. The Lord spare not only us, but other Countries, and bring 'em to Repentance by the Judgments he hath already inflicted, and avert his Hand for the future. The Lord spare theirs that are with us seeking Him at this Time, those they have an immediate Interest in, and which they must suffer Personal Losses by, if they are cut off. GOD can save and shelter some under the Protection of his Providence, when He sendeth forth his destructive Arrows upon others. May Those that have been the Promoters of this Solemnity, and bear a Part in it, find it to their Comfort.

IV. The last Thing I have observed from the Text and its Connexion is, That when the People of a City, Community or Kingdom, observe not this Way and Method of God's Institution, and his enlightned and awakened Peoples Practice, for averting his Judgments from them, the Consequence may be, God will not stop at the Destruction of the Cattle, but will proceed in his Wrath to that height, as to destroy both its Men and Cattle together.

THIS had been the Treatment of the *Ninevites*, if they had not humbled themselves, prayed, and repented at the Preaching of *Jonah*, The Men, Infants, and Cattle of it, had been involved altogether in one common Destruction. Sometimes God giveth Commission to his destructive Scourge, the Pestilence, to visit all together, both Men and Beasts in a Kingdom: Sometimes he beginneth to strike the Cattle, but maketh not a full end, till he cometh to the Men, and cutteth them off by Multitudes. When God stretched out his Vindictive Hand
against.

against Egypt, he began with inflicting his Plagues upon the Beasts; but he ended not, till he visited the Men too. The Plague of Hail, Thunder, and Fire, and the Plague which killed the first Born, reached to both, and killed both, *Exod.* ix. 25. xii. 12, 29. In other Countries, and in this our Country formerly, when God visited the Beasts and other Creatures with contagious Distempers, he sometimes visited the Men too, and made his Way to the one by the other *. Some say, which remember the Judgment, That when God sent the last dreadful Plague upon this Nation, there was a great Death among the Horses before it. I assert nothing positively, let the Aged determine. There is a great Affinity between the Make and Contexture of our Bodies and those of the Beasts: We are as liable to Death and Distempers as they. Besides, The Beasts afford us a great Part of our Nourishment; and if their Blood and Humours be tainted with the Malignity of a Pestilence, so that many of them die, we that eat of the Flesh or Food which the rest supply us with, cannot well do it without some Uneasiness and Fear. What looks encouraging to us, and may abate our Fears of being infected in our own Persons, is the Consideration, that in other Countries of late Years, where the Beasts have been struck like ours, Contagious Distempers have not entred, at least have not spread among the People; nor

* Vid. Homer. *Illiad*. Lin. 50, 51. Vid. Eustath. & Comment. Spondani in Loc. Vid. Macrobi. *Saturn.* Lib. 7 cap. 4. Cœb. Rhodig. *Left. Antiq.* Lib. 14. cap. 4. — Vid. Dion. Hallicar. referentem quid accidit L. Æbutio & P. Servilio Coss. An. Period. Jul. 4253. Ante Christ. 461. Secundum Edit. Oxon. 1704. Vid. etiam quid &c. Pub. Horatio & Sexto Quintilio Coss. An. Jul. Period. 4263, & ante Christ. 451. — Vid. in Theat. *Historiæ Christiani Matthiæ*. p. 889. quid accidit An. Christi 994 sub Imperatore Ottone, Vid. *ibid.* p. 914. Quid accidit in finibus Tornaci sub Imperat. Hen. 4to. An. Christi 1059. — See Fox *Acts and Mon.* Vol. I. Edit. 1684. p. 204. after the Year 892. in King Alfred's Time. — Vid. Mat. Westmon Flores Hist. An. Gratæ 1087. Contigit Magnum Infortunium in Anglia, &c. The same Story is related by Fox and Baker, in the twentieth Year of William the Conqueror. — See Speed's *Cron.* Anno 1348. in the Reign of Edward III. p. 581. of the Edition printed 1614. and Hollingshead. — See Hollingshead, in the Year 1370. being the 43d of Edward III. Consulat Lector Authores; nolim quidem terrorem timidis asferre.

nor have such always spread among them as well as among the Beasts formerly *. But let not these Thoughts make us secure, and cease praying to God, to preserve our Persons. We are the Sinners, not our Beasts; and God may, if he treat us according to our Deserts, make us bear our Iniquities in our own Persons. Our crying Sins, our Ingratitude for National Deliverances, our Hatred to the Instruments of our Deliverance, our Bitterness against all Means of Reformation, our abandoned Spirit to comply with all Vices and Temptations, our want of the Spirit of Charity and Unity, our Estrangedness to the Spirit and Power of Religion, our Propensity to favourable Thoughts of, and Compliances with Popery and Antichristianism. &c. look back upon us, and make us fear, that God, tho' he hath not suffered our Enemies to make a Prey of us, as they thought but lately to have done, will take us some way or other into his own Hands, to punish us, except we repent. A sinful Nation will never be a safe and happy one.

I might quote you several Texts of Scripture, to shew you, that God often bringeth destructive Judgments upon Men and Cattel together, for the Sins of their Nation. See Jer. ix. 9, 10, 11. xlix. 32, 33. Ezek. xiv. 20, 21. Hag. i. 11. If you will read Nab. iii. you'll find, that this City Nineveh, sometime after this her Repentance and Deliverance, fell to her old course of Wickedness, and then was made utterly desolate, and deprived of both her Men and Cattle. The Medes and Babylonians so intirely destroyed it, that very Ancient Writers † tell us,

* Christian Matthew tells us from Trithemius, of a Pestilence Anno 1223. that spread among the Cattel in Hungary, Germany, and France, and scarce left a Third Part alive, without touching the People. Theat. Hist. p. 957. — Virgil, Lib. 3 Georgic. describeth a Pestilence, which had happened before his Time, in Venice, France, and about Illyricum, which made great Desolation among the Cattle, and all sorts of Beasts, but scarce hinteth that it hurt the Men; except they made use of their Skins, &c. Hic quondam morbo, &c. See Servius's Notes. — Dion. Hallicar. tells us of one, which was very destructive to the Cattel, and yet took away few or none of the Men; only distemper'd some of the Commoner Sort, a little. This happened Anno 488. ante Christ. — See Edit. Oxon. 1704. p. 472. according to the Sylburg Numbers.

† Lucian. Cyrill. Alex. Eustath. quoted by Bochart. ut supra.

us there were no Footsteps, nor Marks left to discover exactly, where that great City had once stood, left in their Time; which is the Reason, that later ones have spoke so uncertainly about its Situation. This shews us, how sad a Thing it is for a City, that hath once been penitent upon God's threatening it, and obtained Pardon and Preservation, to return to their old Sins and evil Works, like the Dog to his own Vomit. Revolting Cities draw back upon themselves the Curses and destructive Judgments they have once escaped. The Cattle as well as Men of *Nineveh*, once spared by the Mercy of God, shewn to Repentance, were afterwards cut off by the Anger of God, conceived and kindled at Revoltings and Returns to old Sins.

Having spoken to these Four Things observable from the Text, and its dependance upon the foregoing Parts of the Prophecy, I shall now conclude with a few Words of Exhortation.

(1) LOOK upon God as a God of Love, sparing Mercy and extensive Pity, whatever Diseases and Plagues he visiteth the World withal. He hath a tender Concern for the very Cattle, yea, for the Birds, which are less considerable than them; and hath he not much more Concern for his People? *Matt. x. 29, 31.* *Are not two Sparrows sold for a Farthing? And one of them shall not fall on the Ground without your Father. --- Fear ye not therefore, ye are of more Value than many Sparrows.* God is not willing of his own good and gracious Nature and Inclination, to hurt so much as the Sensitive Creatures, and put them to Pain by his Plagues: He is moved, and as it were urged to it, as he is the Just Governor of the World, against the Compassion of his Nature, for the Sins of Men.

2. HUMBLE your Souls for your own Sins against GOD, now when you see him striking the Beasts, those of 'em that are most useful to you. The Cows which are cut off in such Multitudes, what have they done? Their Oppressions, Agonies and other Evidences of Pain, with their hasty Death and Burial like corrupt Carrion, are the fruits of our Sins. Had they the Gift of Speech, They would tell us Sinners, "'Tis for you we die, you have sinned, and we suffer; You have provoked our Good Maker, and we bear your Iniquity; You are,

"are the Offenders, and we are the Sacrifices, but not of Atonement: Look therefore to your selves, lest the same Punishment remain not for you, which we undergo, this of being buried with the Burial of an Afs." The Meat is cut off before our Eyes for our Sins; and may, nay, must be rendered very scarce, if the Visitation continue, and affect other Parts of the Nation, as it hath done those near us. Let us therefore see G O D's Hand, and humble our selves before him sometimes; remembring those Words of the Psalmist, *The Sacrifices of God are a broken Spirit: a broken and a contrite heart, O God, thou wilt not despise.* Psal. li. 17. Our Lord and Saviour said of the wicked Jews in his day. Luke xi. 32. *The Men of Nineveh shall rise up in Judgment with this Generation, and shall condemn it: for they repented at the preaching of Jonas, &c.* God grant that the like may not be said of us and our People, at this Day.

3. PRAY earnestly that G O D would stay his Hand, and send healthful Seasons.

4. BE thankful, that the infectious Distemper is not come into you Houses, that it hath not seized you, nor your Children. Yea, and be thankful too, that you have Plenty of Corn for Bread and other Refreshments. G O D might have broken our Staff of Bread, and touched us in other Food and Enjoyments, besides the Flesh of our greater Cattle. We might have heard, that our *Herdsmen*, and those employed to watch over, remove and bury the diseased Cattle, had sucked in deadly Infection; we might have heard, that some ravenous Eaters of the Flesh, or Milk of the Species of Cattle among which the Infection prevaieth, had contracted dangerous Distempers: But, blessed be God, no such Complaints have been heard in our Streets. Our good God hath not, in Anger, Judgment and terrible Rebukes, yet given us any Reason to eat with Fear and Astonishment, upon any such dreadful Account.

5. L E T such as have been Immediate and Personal Sufferers, or are likely to be, exercise Patience, and take Comfort. *Cyprian* writing concerning a much more terrible Mortality and Pestilence than this of ours, giveth these Words of Exhortation among the rest, to the Christians. *Sit licet rei Familiaris amissio,* &c.

*Ec. non sint tibi Scandala ista, sed praelia, Ec.** " Though it be
 " so, that thou losest thy own private Estate, or Possessions, &c.
 " Let not these Things be Stumbling-Blocks to thee, but Com-
 " bats : Let them neither weaken, nor break the Faith of a
 " Christian ; but rather let them serve to manifest its Power
 " in the Struggle or Engagement ; seeing all the Injury that
 " present Evils can do us, may be contemned by the help of a
 " firm Confidence and Expectation of future good Things.
 " Except there be first a Fight, there can be no Victory ; when
 " Victory hath been obtained in an Engagement, then the
 " Victors receive a Crown with it. " Remember *Job's* Con-
 duct and resigned Frame of Spirit, who had Seven Thousand
 Sheep, Three Thousand Camels, Five Hundred Yoke of Oxen,
 Five Hundred She-Asses, and a very great Household or Hus-
 bandry, and lost 'em all, and his Children besides. *Shall we*
(saith he) receive Good at the Hand of God, and shall we not re-
ceive Evil? Naked came I out of my Mother's Womb, and Naked
shall I return thither: The Lord gave, and the Lord hath taken
away; blessed be the Name of the Lord. And see how God
 blessed this excellent, resigned and patient Man after these
 Losses, *Chap. xlii. 12.* He gave him double to the Cattle he
 had lost, and the same Number of Children. None shall lose
 any Thing by submitting quietly to God's afflictive Dispen-
 sations. Such have sometimes a Reward for it in this
 World, and always in the next. Let such, as have been
 Personal Sufferers, observe the Words of the Prophet *Habakkuk*,
 which exactly suit their Case, and direct them how to take
 Comfort, *Chap. iii. 17. 18, 19.* *Although the Fig-tree shall not*
blossome, &c. and the Fields shall yield no Meat, the Flock shall be
cut off from the Fold, and there shall be no Herd in the Stalls: Yet I
will rejoyce in the Lord, I will joy in the God of my Salvation. The
Lord God is my Strength, and he will make my Feet like Hinds Feet,
and he will make me to walk upon mine high Places.

St. *Jerom* inclineth to think, the Prophet might have an Eye
 to Christ, in these Words, *I will rejoyce in the Lord, I will joy in*
the God of my Salvation, or, in God my Saviour, as the *LXX*
 read it : And that he speaks, as personating the Apostles and
 People,

* *Lib. De mortalitate, p. 160. Edit. Oxon.*

People, that would in after-Ages believe in Christ, according to Luke i. 31, 47. And thus he comments upon the next Words, in one of the Explications he giveth of them. *The Lord God is my Strength, and he will make my Feet like Hinds (or Harts) Feet, &c.* "I will have Strength in no other, but Christ, and will account all the Righteousness of the Law but as Dross and Refuse. He shall make me to tread as the Hart upon the Asp, and Basilisk or Cockatrice, *Isa. xi. 8.* — He will place my Feet among those of the rest of his Harts, and will lead me to the Heavenly Places, that I may sing among the Angels, Glory to the Lord, on Earth Peace, and Good-will towards Men." But whether the Prophet speaks here, of God the Father only, the Supreme Fountain; or of God the Son, the subordinate Fountain of Blessing, as the Object of his Support and Joy, in a Time of great Distress and universal Deprivation of Earthly Enjoyments, I shall not stand to determine; but, only tell those that have their Stalls emptied of their Herds, by the present Calamity, They have both these clearly revealed to them in all their Fullness, to comfort themselves in, both God the Father, and God the Son: They have God the Father, in and thro' the Son, to trust and rejoyce in; in and thro' whom, he is willing to give them Himself, and all needful Blessings and Strength, and hath promised to do so, if they'll come unto Him, and depend upon Him for it.

6. TO conclude, Let none be secure and unconcerned at God's Doings and Dealings under this present Judgment. God's Providences are appointed Means to promote Religion, as well as his Ordinances; and 'tis a Sign of an Atheistical Spirit, not to be influenced by them. As I would not terrifie you, by predicting a Pestilence upon your own Bodies; so I would not leave you under the worst of Plagues, an hard and inconsiderate Heart. Be afflicted for your own and your Nation's Sins; Pray to God constantly in your Families and Closets, to stop his avenging Hand: Sympathize with those that Suffer: Prepare for the worst that may happen by making your Peace with God, in and through Christ, and living soberly, righteously, and godly. If we will not see lesser Judgments, and consider the End for which they are appointed, God may send greater. Those that will not see, may be made to see God's Hand

Hand to their cost ; and Multitudes will fare worse for their Obstinacy, if they bring down, or sin down a Famine upon the Nation. It will strike Terror from God to the very Hearts of the most stupid amongst us, if ever that Cry be heard in our Streets, *There is Wrath gone out from the Lord ; the Plague is begun*, Numb. xvi. 46. Be not high-minded, confident and secure, but fear.

P O S T S C R I P T.

THE Distemper among the Cattle continuing among us, as well as in our Neighbouring Parishes, since the preaching of this Sermon, and spreading, I have been induced, more by the Severity of this Providence, than by any Importunity of Friends, to make it publick, now Twenty Days afterwards. May those that read it, be brought seriously to consider the Work of the Lord and the Operation of His Hands, and I have my Desire.

F I N I S.



THE TWO PARTS

Handwritten text, mostly illegible due to fading and bleed-through.

CONSTITUTIONAL HISTORY

OF THE UNITED KINGDOM

BY THE REV. J. H. B. L. L. L.

as well as in our history, it is a fact that the British people have always been a free people, and it is a fact that the British people have always been a free people.



THE TWO PARTS

OF THE UNITED KINGDOM

BY THE REV. J. H. B. L. L. L.

as well as in our history, it is a fact that the British people have always been a free people, and it is a fact that the British people have always been a free people.

THE TWO PARTS

OF THE UNITED KINGDOM

BY THE REV. J. H. B. L. L. L.

as well as in our history, it is a fact that the British people have always been a free people, and it is a fact that the British people have always been a free people.

THE TWO PARTS

OF THE UNITED KINGDOM

BY THE REV. J. H. B. L. L. L.

